

PREFACE

complete work has never been translated into English. *The lyf f saint Katherin of Senis the blessid virgin*, which Caxton printed, contains only certain portions of it, freely rendered, with considerable omissions. Says the translator in his preface : " I leve of ilso poyntes of divynyte whiche passeth your understandyng and ,ouche only maters that longeth to your lernyng." The version Dy John Fenn, confessor to the English Augustinian nuns at Louvain, first published in 1609, is translated from the abridged ttalian edition composed by the famous Dominican controversialist, Fra Ambrogio Catarino Politi of Siena, in the middle of the sixteenth century.

(2) Second in date and in importance to the *Legenda* comes the *Processus*. The fact that, although she had not yet been canonized by the Church, the feast of " a certain person called and named the blessed Catherine of Siena " was being annually celebrated in the Dominican convents and churches of Venice and elsewhere, and pictures of her were being painted for veneration in many places, led to complaints being made to Francesco Bembo, the Castello bishop of Venice. A sermon preached in SS. Giovanni e Paolo by a certain Fra Bartolommeo da Ferrara on the first Sunday of May, 1411, led to him and Fra Tommaso di Antonio Nacci Caffarini, one of Catherine's earliest followers and most intimate associates, who was then a friar in that convent, being summoned before the Bishop ; and the famous *Processus contestationum super sanctitate et doctrina bealae Catharinae de Senis* was the result. This is a collection of testimonies and letters by Catherine's surviving followers, and others who had come under her influence, edited (so to speak) by Fra Tommaso Caffarini between 1411 and 1413, with a few later additions. Complete manuscripts of this Process are preserved in the Biblioteca Comunale of Siena (MS. T. i. 3) and the Biblioteca Casanatense of Rome (MS. 2668, or XX. v. 10) ; the former dates from the fifteenth century (but is not, as sometimes stated, the original), while the latter is a copy of it made in 1710. Several of the more important contestations, including those of Fra Tommaso Caffarini himself, Fra Bartolommeo di Domenico, Don